Propositional Theology and the Recovery of Meaning: The Logos as Form, Ground, and Revelation

S C SAYLES

Abstract

In an age marked by the dissolution of meaning and the triumph of narrative relativism, *Propositional Theology: The Logos-Centred Doctrine* by S. C. Sayles calls theology back to its original vocation: the confession of truth in sentences. Sayles argues that propositions are not sterile logical statements but covenantal acts—linguistic forms in which revelation becomes intelligible. In his Logos-centred framework, reason and revelation are not competing epistemologies but interdependent aspects of divine communication. The Logos is both the content and the condition of all propositional truth: the eternal grammar through which being itself is articulated.

This paper explores the theological, philosophical, and metaphysical architecture of Sayles's project, tracing its sources in Reformed theology, classical metaphysics, and information theory. It argues that Sayles restores a lost coherence between ontology and language, demonstrating that to speak truthfully is to participate in the rational order of creation. The Logos-centred model thus offers not a retreat into scholastic formalism but a metaphysical realism in which meaning, being, and word are one. Against both postmodern anti-realism and the experiential theologies of contemporary discourse, Sayles contends that reality itself is propositional because it is authored—and that the recovery of propositional theology is therefore the recovery of reality.

---

1. Introduction

The past century has witnessed a slow eclipse of truth as proposition. From the existential revolt of Sartre to the hermeneutical fluidity of postmodern theology, the very notion that divine revelation could be expressed in declarative sentences has been dismissed as naïve, oppressive, or

obsolete. The result has been a theology without grammar—a spirituality of impression and impulse detached from the intelligible order of being. Against this backdrop, S. C. Sayles's *Propositional Theology: The Logos-Centred Doctrine* emerges as a work of restoration, not innovation. It does not propose a new system of thought so much as it re-awakens an ancient one: the conviction that the Word through whom all things were made is the same Word who speaks in Scripture and structures reality itself.

Sayles's approach is unapologetically metaphysical. He begins not with anthropology but with ontology—with the nature of being as spoken. The universe, in his framework, is not a mute mechanism but a meaningful text; creation is language written in matter, and theology is the interpretation of that divine discourse. Hence his decision to frame theology propositionally is not a stylistic preference but a metaphysical necessity. Because the Logos is both content and form, revelation must arrive in sentences, and truth must be confessed as statement. The proposition, for Sayles, is the minimal unit of participation in divine intelligibility.

This emphasis situates Sayles within a lineage that stretches from Augustine and Aquinas through Calvin and Van Til to the modern crises of language and mind. Yet his work stands apart by integrating classical theology with contemporary insights from information theory and quantum cosmology. The Logos-centred doctrine presents creation as an informational field—ordered, relational, and communicative. Just as the laws of physics express patterns of intelligibility, so too theological propositions express the moral and metaphysical grammar of divine self-revelation. To speak truthfully, therefore, is to echo the structure of the Word; to think propositionally is to mirror the logic of creation itself.

At its heart, *Propositional Theology* is not an argument about epistemic method but about the nature of reality. Sayles contends that reality is propositional because it is personal: it proceeds from the mind of God and bears the imprint of divine reason. The Word did not enter the world as an abstraction but as a person, and yet that person is himself the eternal proposition—the self-communication of God. The Incarnation

thus becomes the hinge between ontology and language: the Word made flesh is also the Truth made sentence.

In returning to the proposition as theology's governing form, Sayles does not seek to imprison revelation in syllogism but to rescue it from vagueness. His theology is confessional, not computational. The proposition is the vessel of meaning, not its cage. Through its clarity, faith gains definition; through its precision, worship gains depth. The creed, the confession, and the catechism are therefore not relics of a bygone rationalism but instruments of participation in the divine Logos. For Sayles, orthodoxy is not rigidity but resonance—the echo of creation's original word within the mind of the redeemed.

The following study examines the structure and implications of Sayles's propositional theology as a recovery of metaphysical order in an age of conceptual entropy. It will trace his method, explore his synthesis of theology and information, and evaluate his claim that truth, being, and meaning converge in the Logos. By doing so, it aims to demonstrate that Sayles's work does not merely defend a doctrine; it articulates a vision in which reality itself is understood as statement—spoken by God, sustained in Christ, and interpreted by the redeemed intellect.

2. Theological Method and Epistemic Foundations

2.1 Revelation as Form and Structure

At the centre of Sayles's theological method lies the conviction that revelation is not only content but form — that divine self-disclosure arrives already structured in intelligible order. The world itself is revelation: an ordered utterance of God's own mind. Scripture is the textual concentration of that same Logos that speaks through creation. Thus, both nature and Scripture share a single authorship and, consequently, a shared grammar. Sayles insists that theology cannot approach revelation as a collection of symbols awaiting subjective interpretation but as objective discourse whose form already embodies divine rationality.

For Sayles, revelation is not an intrusion into chaos; it is the unveiling of the rationality already latent within creation.

God’s Word does not merely inform — it forms. Every act of divine speech generates structure, and every structure reflects the Word that spoke it. The task of theology, therefore, is not invention but alignment: the bringing of human thought into resonance with the order already given. In this light, theological propositions are not reductions of mystery but reverent articulations of form. To confess “God is light” is not to diminish divine mystery but to participate in the illumination by which all things are known.

This view stands in marked contrast to the modernist separation between meaning and medium. Enlightenment epistemology tended to treat revelation as propositional content conveyed through culturally conditioned language — a divine message trapped in human syntax. Sayles overturns that dichotomy. For him, divine truth is not merely translated into language; it **is** language, because the Logos is Word. Consequently, every sentence of Scripture participates in the eternal structure of intelligibility that the Word Himself is. Revelation, then, is not a set of ideas to be abstracted from words but the incarnate Word Himself speaking through words.

2.2 Propositions as Confessions of Truth

Sayles redefines the proposition as more than a linguistic statement. It is a covenantal act, a confession in which intellect and faith meet. In the modern philosophical sense, propositions are truth-claims that can be tested, verified, or falsified; but in the theological sense, they are the grammar of worship. When the church declares, “Jesus Christ is Lord,” it does not offer an empirical hypothesis but enacts fidelity to the divine order of reality. To speak truly is, therefore, a moral and spiritual act.

This confessional dimension restores dignity to doctrine. Where modern theology often dissolves into narrative relativism or aesthetic metaphor, Sayles reasserts the declarative nature of faith. The Christian creed is not poetry loosely describing the ineffable; it is the formal correspondence between redeemed intellect and revealed

reality. The propositional form becomes, in his words, “the covenantal syntax of truth.” Its authority does not arise from the church’s will to define, but from the fact that the Logos Himself has defined.

Sayles’s propositionalism thus guards against two errors that dominate the contemporary theological landscape. First, it resists the reduction of doctrine to narrative, wherein truth becomes story-shaped but never statement-bound — a mode that erodes the possibility of confession. Second, it resists the collapse of faith into feeling, where belief becomes self-referential sincerity rather than assent to revealed order. In both cases, the propositional form preserves the objectivity of truth while maintaining its personal character. For Sayles, propositions are not cold formulae but moments of communion — the intellect’s Amen to the speech of God.

2.3 The Integration of Reason and Revelation

Perhaps the most decisive feature of Sayles’s theology is the seamless integration of reason and revelation. In contrast to both rationalist autonomy and fideist isolation, Sayles argues that human reason is not an independent light but a reflected one. The Logos is the source of all intelligibility; therefore, every act of reasoning is a participation, however dim, in divine rationality. “The light shineth in darkness,” writes John, “and the darkness comprehended it not.” Sayles takes this not as an epistemological tragedy but as an ontological truth: human reason exists because divine reason illumines it.

In this framework, revelation does not oppose reason but fulfils it. The human mind, as image-bearer of the Logos, is created for correspondence with divine truth. Revelation, then, is not the negation of human rationality but its completion — the restoration of a harmony broken by sin. The noetic effects of the Fall render the intellect fragmented, not inert; revelation restores the coherence of thought by re-centring it upon the eternal Word. Theological propositions therefore do not suppress inquiry; they re-establish its proper orientation. To believe truly is to think rightly.

Here Sayles's thought resonates with the Reformed epistemology of Calvin and Van Til, who held that all knowledge presupposes God's revelation. Yet Sayles extends this insight into metaphysical territory: the Logos is not only the precondition of knowledge but the ontological medium through which all being subsists. The coherence of the cosmos and the coherence of thought are one because both are grounded in the same rational principle. Revelation is thus not simply God's answer to ignorance but the condition of intelligibility itself.

Such an integration restores to theology its intellectual dignity. The discipline need not oscillate between analytic precision and mystical vagueness; it can speak with clarity because the world itself is spoken. Sayles's theological method, then, is neither speculative metaphysics nor positivist reduction. It is participation — an act of reason renewed by revelation, confessing the rationality of creation under the lordship of the Word.

3. The Logos as Ontological and Epistemological Ground

3.1 The Eternal Word as Author of Intelligibility

At the heart of Sayles's Logos-centred system stands a single, luminous claim: that *the Logos is not merely the revealer of truth but the condition of truth itself*. The Word does not participate in reality as one entity among others; the Word *is* reality's grammar — the structure by which all that exists becomes intelligible. When the prologue of John's Gospel declares, *"All things were made by him,"* Sayles reads it not only cosmologically but logically: existence itself bears syntactic order because its author is Word.

This insight reconfigures both theology and metaphysics. For classical philosophy, being and intelligibility were correlative — what exists can, in principle, be known. Sayles baptises that intuition into a Christological framework. The knowability of the world is no accident of evolution or cognition; it is the direct consequence of divine rationality impressed upon creation. Every particle, every law, every relationship is already discourse. To study reality, therefore, is to engage in translation — interpreting the idioms of divine speech into the

limited vocabulary of human understanding. Science, philosophy, and theology differ in method but share this one vocation: *to read what has been written.*

The Word, then, is the mediator not only between God and man but between being and meaning. Without the Logos, the universe would remain mute energy; through Him it becomes articulate order. Sayles thus situates intelligibility itself within the doctrine of creation. Rationality is not self-existent; it is derivative, a reflection of the divine mind. In this, his thought converges with Augustine's insistence that ideas exist eternally in the mind of God and that human reason is but a participation in that eternal reason. The difference is that Sayles restates this in informational rather than Platonic terms: *reality is encoded; creation is computation in the mind of God.*

3.2 Being as Communicative Order

If the Logos is the author of intelligibility, then being must be communicative by nature. Sayles proposes that existence itself is dialogical — every creature speaks, whether in language, law, or light. Atoms communicate through force, galaxies through gravity, minds through meaning. The cosmos, viewed through this lens, is a vast relational syntax in which nothing is isolated, because to be is to signify.

Such a vision rejects both materialist reductionism and mystical absorption. Against materialism, it insists that information — not matter — is primary. Matter is the embodiment of message, not its source. Against pantheism, it maintains distinction within communication: the Word sustains but is not confused with what is spoken. Creation has voice, but it is not the Voice. This preserves transcendence while granting immediacy, allowing Sayles to affirm that God is present in every rational relation without being dissolved into the system of relations.

Being as communication also restores dignity to human thought. The mind's capacity to know is not a by-product of physical complexity but a participation in divine dialogue.

Each act of understanding is, in miniature, an echo of creation's first articulation: *"Let there be light."* To think is to listen; to reason is to respond. Sayles thereby unites ontology and epistemology in a single participatory movement: existence as utterance, cognition as reception.

3.3 The Doctrine of Participation in Divine Meaning

In Sayles's metaphysical anthropology, humanity occupies a unique place within this communicative cosmos. The human soul, made in the image of the Logos, is both recipient and respondent — the creature capable of recognising meaning because it was formed through meaning. The imago Dei, therefore, is not primarily moral or aesthetic but **semiotic**: humanity bears within itself the capacity for signification. We think because we are thought; we speak because we are spoken.

This participatory doctrine transforms epistemology into devotion. To know truly is an act of worship, for it acknowledges dependence on the divine Word. Ignorance, by contrast, is not merely cognitive limitation but moral rebellion — the refusal to attend to the voice that continually calls all things into coherence. Hence Sayles's insistence that sin is, at root, informational disorder: a break in communication between creature and Creator. Redemption, then, is the restoration of dialogue. Through the incarnate Logos, human consciousness is re-tuned to divine frequency.

In this sense, revelation is not an occasional miracle but the continuous background condition of existence. Every act of perception, every apprehension of truth, is already grace. The Incarnation does not initiate revelation but consummates it; the eternal Word who once spoke through nature and Scripture now speaks in flesh, completing the circuit of divine communication. Christ, as the Word made flesh, is not merely the messenger but the Message — the final proposition in which the divine subject and predicate coincide.

3.4 Implications for Knowledge and Faith

If the Logos grounds both being and knowing, then faith and reason cannot exist in tension. They are distinct modes of participation in the same truth. Reason apprehends the structure of revelation; faith assents to its source. Sayles therefore rejects both the Enlightenment's confidence in autonomous reason and the post-modern suspicion that meaning is indeterminate. In his schema, faith is the renewal of reason, not its negation. Belief is a cognitive as well as moral act: to trust the Word is to think within the order of the Word.

This has profound consequences for theology. Doctrinal clarity ceases to be mere intellectual hygiene; it becomes obedience. To articulate truth precisely is to mirror the precision of the divine Logos. Likewise, ambiguity in doctrine is not merely stylistic weakness but a symptom of metaphysical confusion. Sayles thus defends the propositional form as a moral imperative: the Church must speak clearly because reality is clear. The darkness lies not in the revelation but in the mind that resists it.

By grounding intelligibility itself in the Logos, Sayles rescues both philosophy and theology from the despair of fragmentation. Truth is no longer a human construct but a participation in the divine conversation that sustains existence. To confess the Logos, then, is to confess the coherence of all things.

4. The Propositional Form and Scriptural Revelation

4.1 Scripture as Structured Discourse

In Sayles's system, Scripture is not simply the record of revelation but the *form* of revelation. The Word who spoke creation into being now speaks salvation through grammar. The sentences of Scripture are not arbitrary containers of divine ideas but the very architecture through which divine reason becomes audible. To treat them as myth, metaphor, or cultural residue is to miss their metaphysical weight. They do not merely *point* to truth; they *embody* it.

Sayles's propositional theology therefore begins with a high doctrine of Scripture. Each verse is a unit of intelligibility—

structured, relational, and coherent within the total discourse of God's self-communication. The canon forms a kind of linguistic cosmos: Genesis as creation's dawn, Revelation as its consummation, every word positioned in the syntactic order of redemption. Scripture, for Sayles, is the Logos translated into human idiom. It is not a static code but a living grammar through which God continually addresses His creation.

This means that interpretation is not the imposition of meaning upon text but the discovery of form already there. Hermeneutics, in Sayles's theology, is an act of repentance—turning from private projection toward divine intention. To read Scripture rightly is to re-enter the pattern of meaning that sustains reality itself. Thus exegesis becomes participation: the exegete joins the ongoing dialogue between God and His world.

4.2 Language and Incarnation

The Incarnation stands as the hinge between language and being. "The Word was made flesh" (John 1:14) is not a poetic metaphor but an ontological declaration: meaning itself has entered material form. Sayles sees in this event the ultimate confirmation of the propositional principle. If God's eternal Word can take on flesh, then words are not too fragile to bear truth; they are sanctified as the medium of revelation.

This incarnational logic extends beyond theology into the structure of creation. Just as the Logos assumed a body, so the grammar of reality assumes material expression. Physics, biology, and consciousness are linguistic phenomena at different scales of embodiment. The universe is not *like* a sentence—it *is* a sentence: subject, verb, and predicate joined in eternal coherence.

Consequently, Sayles rejects both the mystical impulse to transcend language and the rationalist temptation to idolise it. Words neither imprison nor exhaust truth; they participate in it. The divine Word does not abolish human language but redeems it, making every utterance potentially sacramental. To speak truly is to echo the Incarnation in miniature: the

invisible becomes audible, the eternal made temporal, the infinite compressed into syllable.

This vision restores theological dignity to discourse. The Church's creeds, confessions, and catechisms are not relics of rationalism but incarnational acts. When the believer declares, "I believe in God the Father Almighty," that statement is not informational data but participation in the Logos who names Himself *I AM.* The creed is not commentary upon revelation; it is revelation repeated in the key of human speech.

4.3 The Unity of Grammar and Grace

If language is redeemed through the Word, then grace must also have grammar. Sayles argues that divine mercy does not bypass structure but restores it. Sin disintegrates meaning; it breaks the syntax of the soul. Redemption, therefore, is not only moral forgiveness but semantic repair—the re-ordering of human being into the syntax of divine speech. The justified person becomes a coherent sentence again, integrated within the discourse of the redeemed cosmos.

Here Sayles's theology touches poetry without losing precision. Grace, he writes elsewhere, is "the restoration of intelligibility." In Christ, the fragmented self is drawn back into the Logos, its contradictions resolved not by suppression but by harmony. Faith thus becomes the alignment of the soul with the structure of divine truth. Where heresy distorts grammar—adding or subtracting predicates from the divine sentence—orthodoxy sings the right syntax of salvation.

This grammatical view of grace also transforms ethics. Morality is not an arbitrary code but the lived expression of coherence. To act righteously is to live according to the order of meaning; to sin is to utter falsehood with one's life. The Decalogue becomes not merely command but linguistic instruction—the speech-pattern of divine order given to human community. "Thou shalt not bear false witness" thus reverberates through all ten commandments, for every transgression is a lie against the structure of being.

In Sayles’s synthesis, grammar and grace converge: revelation structures, redemption restores, and the redeemed respond. The cosmos is a symphony of propositions harmonised in Christ, each creature a phrase within the eternal discourse of God. To confess truth is therefore to take one’s place within that harmony—to speak, think, and live in tune with the Logos.

5. Systematic Coherence of the Logos-Centred Doctrine

5.1 From Theology Proper to Anthropology

Sayles’s system displays a rare internal coherence: every doctrine radiates from a single metaphysical centre — the Logos. Theology proper, cosmology, and anthropology are not discrete topics but concentric circles of one truth: that God, as eternal Word, is the ground of all intelligibility. To speak of God is therefore to speak of the condition of thought itself. Creation is not an afterthought to divinity but the temporal extension of divine communication; what begins in the eternal dialogue of Father, Son, and Spirit overflows into the finite discourse of being.

From this flows Sayles’s anthropology. Humanity is not an arbitrary evolutionary accident but the creature most directly patterned upon divine rationality. The *imago Dei* is not merely ethical likeness or volitional capacity but epistemic participation — the power to interpret meaning. The human mind, in Sayles’s framework, is a microcosm of the cosmic grammar, capable of both correspondence and rebellion. When rightly ordered, it reflects the Logos; when darkened, it generates false sentences against reality itself. Redemption, therefore, is not only moral restoration but hermeneutical: the human intellect is re-tuned to read creation as God wrote it.

This movement from theology to anthropology ensures that no doctrine stands in isolation. God, world, and man exist in a relation of communicative continuity. The Trinity grounds communication itself; creation expresses it; humanity consciously participates in it. Thus, the very act of knowing becomes an act of communion. Epistemology is subsumed into theology; anthropology into Christology; and all into doxology.

5.2 Cosmology, Information, and the Field of Meaning

Sayles's Logos-centred cosmology transposes these theological principles into the language of modern science without surrendering transcendence. Where physics describes the universe as a field of energy and information, Sayles discerns the deeper metaphysical grammar: *information is not random data but intentional word.* The laws of nature are linguistic constants — divine syntax instantiated in matter. Reality is not merely lawful; it is logical, because its Author is Reason Himself.

He often describes this informational substrate as the *Field* — the domain in which divine intention is instantiated as physical relation. Light, gravity, and quantum coherence are the physical analogues of the Logos's creative speech. In this sense, science is a secondary hermeneutic: its equations are translations of divine propositions into mathematical idiom. Far from undermining faith, empirical discovery becomes a form of exegesis — the reading of God's general revelation written in creation's code.

Sayles's genius lies in holding these correspondences without collapsing theology into physics. The informational field is not divine substance; it is created order sustained by divine utterance. Thus, he avoids both deism and pantheism. God is neither absent mechanism nor impersonal system but the personal Author whose Word continually holds all things together. The cosmos, for Sayles, is sacramental — not divine, yet filled with divine rationality.

This cosmological extension gives propositional theology cosmic scope. The same grammar that governs Scripture governs the stars. The Psalmist's "The heavens declare the glory of God" becomes, in Sayles's metaphysics, a literal statement of ontology. Matter itself praises by cohering; energy worships by obeying law; the universe confesses through consistency. In such a vision, science and theology are not rival discourses but different dialects of the same divine speech.

5.3 Eschatology as the Restoration of Intelligibility

The final coherence of the Logos-centred doctrine lies in its eschatology. For Sayles, the end of history is not merely moral judgment or physical renewal but the *re-integration of meaning*. Sin has fractured the syntax of creation; the Fall introduced contradiction into the sentence of being. In the consummation of all things, the Logos will resolve every dissonance, restoring the cosmos to grammatical harmony. “Behold, I make all things new” (Rev. 21:5) is thus a statement about intelligibility as much as ontology.

This eschatological horizon redefines salvation. The redeemed are not merely forgiven individuals but words restored to sense within the divine discourse. Each soul becomes again a true proposition in the speech of God. The New Creation is therefore not a different universe but this one rewritten in its proper syntax — the corruption erased, the coherence restored. The Lamb who was slain is the editor of creation’s text, sealing it with His blood.

Such a vision gives profound unity to theology’s parts. Creation, fall, redemption, and consummation form not a sequence of disconnected events but the four movements of a single linguistic symphony. The same Word who spoke in Genesis concludes in Revelation, Alpha and Omega of intelligibility. Sayles’s system thus exhibits a consistency rare in modern theology: it is at once cosmological, anthropological, and doxological, because it is grammatical. The Logos is not an optional metaphor; He is the structure of being, the meaning of meaning, the end of all words.

6. Dialogue with Contemporary Theology and Philosophy

6.1 The Crisis of Narrative-Only Theology

Across the modern theological landscape, the propositional form has fallen under suspicion. In post-liberal and narrative theologies, faith is treated less as the confession of truth than as participation in a communal story. Meaning becomes performative rather than declarative, and doctrine is recast as the grammar of practice rather than the articulation of metaphysical reality. Sayles acknowledges the partial truth

within this movement — that theology must indeed live, not merely define — yet he detects in it a deep epistemic fragility. When story replaces statement, revelation dissolves into interpretation.

In *Propositional Theology: The Logos-Centred Doctrine*, Sayles therefore confronts the theological turn to narrative with the reminder that revelation speaks before we do. The biblical story is not an open canvas for ecclesial self-expression but a divinely authored text in which the Church finds its place precisely because its meaning precedes her. To confess "Jesus Christ is Lord" is not to construct identity through performance but to acknowledge the sentence already spoken from eternity.

Sayles's response to narrative theology is not hostility but re-integration. He grants that the life of faith unfolds narratively — in time, in obedience, in drama — yet insists that the narrative has structure, and that structure is propositional. The creed, far from silencing story, secures it against incoherence. Only when theology speaks in sentences can it live in history without losing truth to flux.

6.2 Comparison with Analytic and Post-Modern Schools

Sayles's project also stands in provocative dialogue with the two dominant intellectual poles of our age: analytic rationalism and post-modern relativism. The former prizes clarity but often at the cost of metaphysical depth; the latter celebrates mystery but at the expense of coherence. Sayles seeks neither compromise nor synthesis, but a transcendent alternative grounded in the Logos.

Against analytic reductionism, he contends that logic cannot generate meaning from within itself. The validity of an argument guarantees formal consistency but not ontological truth. Logic describes the shape of reason; only the Logos gives it substance. Hence Sayles's theology affirms rational form while restoring its metaphysical root: reason is trustworthy because it is created, not autonomous. The mind's clarity is derivative; its light is borrowed.

Against post-modern indeterminacy, Sayles argues that meaning is not an infinite play of signs but a finite reflection of infinite order. Deconstruction may reveal the instability of human language, but it cannot undo divine speech. The Word that created cannot be relativised by the words of creatures. In this conviction, Sayles stands closer to Augustine than to Derrida: interpretation is real, but it presupposes revelation. The text of Scripture is not undecidable because its Author remains present to interpret it.

His synthesis of these tensions — analytic precision and existential openness — gives his theology its distinctive voice. He writes with the structure of logic and the resonance of liturgy; his sentences are syllogisms that pray. Where analytic theology dissects and continental theology laments, Sayles confesses: the act of assertion itself becomes doxological.

6.3 The Logos-Centred Alternative

Sayles's engagement with modern thought culminates in the claim that the Logos offers the only adequate framework for a unified epistemology. Neither pure reason nor pure experience can sustain coherence without an ontological ground that explains both intelligibility and existence. The Logos provides this ground because He is both. As eternal Reason, He underwrites logic; as incarnate Word, He sanctifies experience. Through Him, the abstract and the personal, the rational and the relational, find reconciliation.

In this sense, Sayles's theology operates as a philosophical corrective to both secular materialism and mystical monism. Materialism denies meaning beyond mechanism; monism dissolves meaning into undifferentiated unity. The Logos-centred doctrine affirms distinction within unity: being is one because its Author is one, yet manifold because His expression is rich. The world's diversity of forms is the grammar of divine creativity, not a deviation from it.

Sayles's engagement extends also to the philosophy of consciousness. Contemporary theories of mind — whether physicalist, panpsychist, or emergentist — fail, in his analysis,

to explain the correspondence between thought and truth. The human intellect can know reality because both are generated within the same field of meaning: the Word. Consciousness is not an epiphenomenon of matter but a localized participation in divine intelligibility. In this way, the Logos-centred epistemology bridges metaphysics and psychology, offering what Sayles elsewhere calls “the metaphysical anthropology of understanding.”

Ultimately, Sayles’s dialogue with modern theology and philosophy is not adversarial but evangelical in tone. His aim is not to win debate but to restore coherence — to show that reason, revelation, and reality need not be enemies. The modern fragmentation of knowledge arises precisely because the Logos has been forgotten; when He is confessed again as the centre of intelligibility, the dismembered disciplines of thought begin to reassemble.

Sayles’s contribution, then, is not merely defensive but constructive. He offers a metaphysical realism in which truth is neither coercive nor contingent, and a theology that is both rigorous and radiant. The Logos-centred alternative does not retreat from modernity but redeems it, turning the tools of philosophy and science into instruments of praise. As the Psalmist declares, “Day unto day uttereth speech” — and in Sayles’s vision, even the equations of physics join that utterance, testifying to the rational glory of God.

7. Conclusion: The Word Restores the World

S. C. Sayles’s *Propositional Theology: The Logos-Centred Doctrine* closes the modern age of fragmentation with an ancient affirmation: *the world is intelligible because it is spoken.* This conviction gathers together the full sweep of his thought — from the metaphysical foundations of being, through the informational fabric of creation, to the moral and eschatological renewal of the soul — and reveals theology not as abstraction, but as the grammar of reality.

Sayles’s recovery of the propositional form is therefore more than a methodological choice; it is a metaphysical confession. To say “truth” is already to assume grammar, relation, and coherence — things that exist only because the Logos Himself

is relation and coherence. When theology loses the sentence, it loses the Word; when it recovers the sentence, it rediscovers creation's meaning. Thus, every proposition rightly spoken participates in redemption: clarity is a form of grace.

In a culture that prizes expression over understanding and emotion over coherence, Sayles's insistence on structure is prophetic. He reminds the contemporary mind that freedom without form decays into noise, and that faith without definition collapses into sentiment. Yet his vision is not rigid formalism. The propositions of faith, in his hands, breathe. They are not bars of logic but ribs of living truth — holding together the body of belief so that it may move, speak, and sing. Theology, for Sayles, is not a cage of reason but a cathedral of intelligibility whose architecture is praise.

The unity of his system — metaphysical, epistemological, and theological — is striking. Creation, as Word; Scripture, as Word written; Christ, as Word made flesh — these are not parallel analogies but one continuous discourse. The same divine syntax that orders the stars orders the soul. The Spirit, who moved over the waters at creation, now moves over the sentences of revelation, illuminating their meaning and bringing order out of interpretive chaos. In Sayles's theology, inspiration and creation are twin operations of the same divine logic: *Let there be light* is both cosmological and hermeneutical.

In this light, salvation itself becomes the recovery of meaning. The Fall was not merely disobedience but a rupture in understanding — the distortion of language, the confusion of signs. Redemption, therefore, is linguistic as well as moral: Christ restores communication between God and man. The redeemed mind learns again to think truthfully, to speak coherently, to mirror the Logos from whom its capacity for reason derives. "Be ye transformed by the renewing of your mind" (Rom. 12:2) thus becomes, for Sayles, the epistemic heartbeat of sanctification.

Eschatology completes this restoration. In the final consummation, the fractured grammar of creation will be healed. Every false sentence of history — every lie, every contradiction, every incoherence — will be judged and

corrected. The new heaven and new earth will be reality rewritten, pure intelligibility in which the Word is all and in all. Truth will no longer need to be spoken because it will have become the atmosphere of existence itself. The Logos, having authored creation and redeemed its meaning, will be its eternal coherence.

What Sayles achieves in *Propositional Theology* is not the invention of a new system but the recollection of a forgotten one — the biblical and classical conviction that reason, revelation, and reality are not adversaries but harmonics of one Logos. His contribution stands as both protest and promise: protest against the nihilism of a world that has lost confidence in meaning; promise of a restored vision in which the intelligible order of creation mirrors the moral order of God. The Word through whom all things were made still speaks, and the faithful mind still hears.

In that hearing lies hope. For when theology learns again to think propositionally, philosophy regains its ground, science its wonder, and art its truth. The Logos-centred doctrine is not the closure of inquiry but its liberation — the return of all disciplines to their origin in divine discourse. To study the world becomes an act of reverence; to reason becomes to worship. And as the noise of modernity yields to the harmony of the Word, the world itself is renewed.

Thus the circle closes where it began: “In the beginning was the Word.” Sayles’s theology is, in the end, an extended meditation on that single sentence — perhaps the most propositional statement ever written and the most beautiful. From it his metaphysics unfolds, and to it all his propositions return. For when the Word restores the world, truth is not merely known; it is *sung*.

Bibliography

Aquinas, Thomas. *Summa Theologica.* Trans. Fathers of the English Dominican Province. New York: Benziger Bros., 1947.
Aristotle. *Metaphysics.* Trans. W. D. Ross. Oxford: Clarendon Press, 1924.

Augustine, of Hippo. *Confessions.* Trans. Henry Chadwick. Oxford: Oxford University Press, 1991.
Calvin, John. *Institutes of the Christian Religion.* Trans. Henry Beveridge. Grand Rapids: Eerdmans, 1989.
Henry, Carl F. H. *God, Revelation and Authority.* 6 vols. Waco: Word Books, 1976–83.
Schaeffer, Francis A. *The God Who Is There.* Downers Grove: IVP, 1968.
Van Til, Cornelius. *The Defense of the Faith.* 4th ed. Phillipsburg: P&R Publishing, 2008.
Sayles, S. C. *Propositional Theology: The Logos-Centred Doctrine.* Evolsiay Tulip, 2025.